NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT,
PROPRIETOR.

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AMUSEMENTS TO-MORROW.

BOOTH'S THEATRE, corner of Twenty-third street and Sixth avenue.—JANE SHORE and BLACK-EYED SUSAN, at 8 P. M.; closes at 11 P. M. Miss Clara Morris, Mr. George Rignold.

BROOKLYN PARK THEATRE, Fulton avenue.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

FIFTH AVENUE THEATRE, Twenty-eighth street and Broadway.—THE BIG BONANZA, at 8 P. M.; closes at 10:30 P. M.

CENTRAL PARK GARDEN. THEODORE THOMAS' CONCERT, at 8 P. M.

LYCEUM THEATRE, Fourteenth street, near Sixth avenue.—CHILPERIC, at 8 P. M. Mlle. Geoffroy.

METROPOLITAN THEATRE, No. 585 Broadway.—VARIETY, at 8 P. M.

SAN FRANCISCO MINSTRELS, Broadway, corner of Twenty-ninth street.—NEGRO MINSTRELSY, at 8 P. M.; closes at 10 P. M.

WALLACK'S THEATRE, Broadway.—THE DONOVANS, at 8 P. M.; closes at 10:40 P. M. Miss Ada Dyas, Mr. Moniague.

BOWERY OPERA HOUSE, No. 201 Bowery.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

ROBINSON HALL, West Sixteenth street.—English Opera—GIROFLE GIROFLA, at 8 P. M.

WOOD'S MUSEUM, Broadway, corner of Thirtieth street.—SHERIDAN MACK'S GRAND VARIETY COMBINATION, at 8 P. M.; closes at 10:45 P. M. Matinee at 2 P. M.

THEATRE COMIQUE, No. 514 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

METROPOLITAN MUSEUM OF ART, West Fourteenth street.—Open from 10 A. M. to 5 P. M.

PARK THEATRE, Broadway.—EMERSON'S CALIFORNIA MINSTRELS, at 8 P. M.

OLYMPIC THEATRE, No. 624 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

QUADRUPLE SHEET.

NEW YORK, SUNDAY, MAY 30, 1875.

From our reports this morning the probabilities are that the weather to-day will be cool and clear.

WALL STREET YESTERDAY.—The stock market was animated and further lower prices were established. Gold remains steady at 116¼ a 116½. Foreign exchange was without change and money as usual.

THE BRITISH ARCTIC EXPEDITION was to sail yesterday, and we give an interesting account of its organization.

THE SPRING RACES at Baltimore closed yesterday, and all the four events, as our correspondence shows, were brilliantly contested.

THE EARTHQUAKE in Asia Minor was more terrible than the first reports indicated. Two thousand persons perished and several villages were destroyed.

THE FRENCH GOVERNMENT is earnestly arranging for a proper representation at our Centennial Exhibition at Philadelphia. The Minister of Agriculture has asked for a large appropriation for the use of the French Commission.

BUSINESS ACTIVITY.—The energy with which the business community is profiting by the opportunity of trade is shown in the HERALD to-day. We print sixty-one columns of advertisements, which is more than is usual upon the last day of spring.

THE MASONIC CELEBRATION on Wednesday will be made more imposing by delegations from all parts of the world. Certain changes in the programme parade are announced elsewhere, with further correspondence relative to the nature and value of the Order.

CUNNINGHAM, who was accused of a conspiracy to murder his wife, has been convicted on his second trial in Newark, and will probably be sentenced to the State Prison. The crime is comparatively new, and deserves a punishment of more than ordinary severity. If death seems too much to award an imprisonment of but two years certainly seems too little.

THE ARMAMENT OF FRANCE.—The assurances that the peace of Europe will be preserved are not made more probable by the demand which General De Cissey, the French Minister of War, has made for fifty-one million francs, to enable him to continue work on the fortifications and to purchase material for the army. At the same time this request seems to justify German fears that France may recover her military strength, though it does not prove that she intends to use it to obtain revenge. Why should not France prepare for war? None of the other nations of Europe are making the slightest preparation for peace.

THE ORDEAL OF FIRE.—The great number of destructive and fatal fires reported of late is remarkable. The terrible fire at Holyoke, Mass., of which we give further details of painful interest, with an account of the funerals of the victims, was followed by those at Worcester, Mass., and St. John, N. B., and now by the devastation of Great Bend, Pa., and by the burning of a stable and seven frame houses in this city, by which two men lost their lives. What with wrecks at sea, fires on land, earthquakes and murders, the believers in the end of the world are likely to be encouraged in their delusion. But it was always so, and these coincidences seem more startling now, because telegraphs and newspapers report them instantly and make the news universal.

The Story of the Social Union.

Time was, and within the memory of living men, when statesmen and journalists discussed the question of the origin and perpetual obligation of the federal Union, *ad nauseam*, and always with reference to political principles. Whether its formation was a matter of "compact of sovereign States," according to one theory, or "fundamental, irrevocable law," according to another, the question in the abstract remained at the end as unsettled as at the beginning, and few there were among the *doctrinaires* of the times who dreamed what a rude and bloody solution it would receive. One of the wisest and most philosophic of foreign historians less than thirty years ago solemnly recorded his conviction that, whatever were the defects of the American constitution, one vast merit it had—that it made civil war impossible! But war did come, and the result is to relegate into "obsoletism"—if we may coin a word—all these doctrinal controversies which have as little interest now as who wrote the Eikon Basilike or the letters of Phalaris, and to establish as a fact the permanence of the Union for all time, and the existence of what old-time politicians never wrote of (it is not alluded to in the Declaration of Independence) a "nation." Hence is it that now, that the century has nearly run out and the grand commemoration is so near at hand, the angry voice of doctrinal controversy is hushed, and in the actual, and, we trust, glorious present we forget this unpleasant phase of the past.

But there was once, and if there be not now we fondly and proudly trust there will be again, another union which long antedated the political one, and without which, like the eternal hills on which Rome was built, the political union could not have been raised. Rome is in ruins, but the hills remain. "The mountains," in the grand words of Holy Writ, "still stand around Jerusalem." This union is the social union, which existed among the old Thirteen long before anything political was dreamed of, and on which, in this season of centennial commemoration, it is not amiss to bestow an earnest, reverential thought. John Adams once said that "the Revolution was twenty years old when the war began," and we say that our Union was a century or three-quarters of a century old when it was declared to exist. Without being too didactic let us think of it for a moment.

The inquiry is very curious as to the precise or probable period when the North American colonies began to look upon each other as friends and brethren. There was no original principle of union. They were not one in language, in origin, in religion or in interest. None could then suppose they would ever be one in destiny. The infant settlements on the coast hardly contrived to conjecture what sort of folks lived on the other side of the headlands which jutted out into the ocean, and when they did peep beyond often saw strange and hostile faces and heard the sound of other tongues than their own. Even when there was common origin there was no sympathy, and the Swede and the Dutchman were better friends far than the Cavaliers and Independents of old England, who seemed to have no dearer use for a common tongue than to revile each other conveniently, and claimed a common birthplace as giving them the privilege to hate each other the more violently.

But greater causes, higher influences than of man's contriving, were soon made manifest to wall out the sure destiny of social sympathy. Geographical relations favored it. Looking at the face of the country, and bearing in mind that the primal settlements were merely on the coast and in depth did not extend to the first of the mountain ranges which run lengthwise through the Continent, there was no physical barrier to divide the colonists from each other. No arm of the ocean was interposed to prevent free intercourse, no bay or river that could not be easily crossed. There were neither Pyrenees nor Alps, and the primitive mail carrier of those days—for mails of some sort came early, so soon as the path was cut through the forest and before the thicket was cleared of the Indian—carried his little budget slowly, but securely, from one end of British North America to the other. Each great river—the Delaware, the Susquehanna, the Hudson and the Connecticut—had its source beyond the charter limits of the colony on whose shores it reached the ocean, and the riparian privilege which nature gives of free navigation in and out, unquestioned at that time, made distant settlers on the same waters feel like neighbors.

It is not easy to ascertain when the first road was made along the seaboard. In 1677, before the settlement of Philadelphia, William Edmundson, a public Friend, travelled southward from New York to the Delaware, in company with a Swede and Indian guide. In attempting to cross from Middletown Point—somewhere about our South Amboy—they lost their way and were obliged to go back, so as to find the Raritan at any point, and to follow its margin till they came to a small landing from New York, and thence by a path to the falls of the Delaware. "By this means only," says he, "did we find our way, and we saw no tame animals on the route." Twenty years later, in 1698, one of William Penn's companions, in speaking of the infant prosperity of the Quaker settlement, attributed it to "its vast and extended traffique and commerce by sea and land," and then enumerates the distant points whither the vast traffic extended; not Calcutta or Canton or Japan; not Lima or the Amour; but St. Christopher's and Bermuda and Barbados and Carolina, Virginia, Maryland, New England and New York! Could this humble-minded, primitive Quaker open his eyes and ears now, revisiting the glimpses of our moon, and see what we see unmoved every moment of our lives, his agony of surprise would not be less than ours could we see posterity, after the lapse of the same number of years, standing amid the ruins of abandoned railroads and disregarded steamboats, having relapsed into an age of barter.

But the testimony of a far greater man than either of these obscure travellers to the condition of the colonies at that period has been preserved. Toward the end of 1671 George Fox, the founder of the Society of Friends, and one of those great agitators of the sluggish spirit to whith the Reformation gave full scope, after being scourged and imprisoned year after year in Great Britain, landed in America. His errand was missionary, and had for its object the inspection and encouragement of the Quaker settlements, then thinly scattered over this vast wilderness. The journal of his American pilgrimage, as every student knows, is still extant, and tells in language of extreme simplicity and beauty its tale of privation and patient endurance—a tale strongly illustrative of the obstacles to social union which the early settlers encountered and overcome. He landed near the mouth of the Patuxent, on the western shore of Maryland, and travelled as far eastward as Rhode Island (carefully avoiding Massachusetts, where, but twelve years before, William Robinson and Marmaduke Stephenson had been hung and where there were strict penal laws), and as far south as Carolina. After crossing the Chesapeake his route northward was by the eastern shore to New Castle. "The next day," says he, "we began our journey to New England, and a tedious journeying it was, through the woods and the wilderness, over bogs and across great rivers. We got over the Delaware, not without some danger of our lives, and then had that wilderness country to pass through since called West Jersey, not inhabited by any English, so that we travelled a whole day together without seeing man or woman, house or dwelling place. Sometimes we lay in the woods by a fire and sometimes in Indian wigwams." Thus travelling, pausing at occasional feeble settlements, this illustrious pilgrim—for such the religious sway he exercised entitled him to be considered—traversed Long Island, and reached his journey's end in the Providence Plantations. Here there was toleration, for Roger Williams still lived; and here, says he, using the language of an enthusiastic age, which somehow sounds pleasantly, "Here we had a large meeting, at which, besides Friends, were some hundreds of people, as was supposed. A blessed, heavenly meeting this was; a powerful thundering testimony, for truth was borne therein; a great sense there was among the people and much brokenness and tenderness among them." "When," he adds, "this great meeting was over, it was somewhat hard for friends to part, for the glorious power of the Lord was over all, and His blessed truth had knit and united them altogether. At last, filled with His power and rejoicing in His truth, they went away with joyful heart to their homes in the several colonies where they lived."

Here, reader, pause and observe the active germ of union in the record of this early missionary. George Fox returned to England, again to feel the scourge of persecution and again to abide in the prison house; but he left behind him "joyful hearts in the several colonies," hearts which beat in unison on the one great topic of what they believed to be religious truth and were bound together in communion which local or political diversity could not sever. In every colony he visited the apostle of Quakerism found or left a brotherhood, and thus connected by a spiritual chain of union every humble community from New England to Georgia. Nor must it be forgotten that, even at that early date, other Christian missionaries were weaving the web of religious communion over the wilderness. While the Jesuit missionary—all honor to his labors—was planning and executing his giant scheme of conversion and conquest far away in the Northwest, and at a later day Berkeley saw, in bright and poetic visions, the rise of new Christian empires here, the unsandalled feet of two humble but not less ambitious missionaries of truth were traversing at long intervals portions of this Continent—Fox and Wesley—and their footsteps can now be traced as plainly as when they were first imprinted on the virgin soil. The influence of Christian communion in varied forms in aiding the growth of the social union is a subject of vast interest and worth minute illustration. Such was colonial America when George Fox left it in 1671. The germ was planted, but there was no visible union then.

The Value of Boyton's Experiment.

As we anticipated yesterday, Paul Boyton's voyage across the English Channel was a complete success, which has its practical side as well as its physical triumph. The contrivance by means of which he was able to float on the water for twenty-three hours and traverse the whole distance from Cape Grisnez to Folkestone was a simple dress of india rubber, capable of being inflated at the will of the wearer. It will thus be seen that it serves all the purposes of a life raft, while it may be brought within the reach of every person going to sea. We can see no reason why it should not become an indispensable life saving appliance and be a part of the outfit of every vessel, instead of the clumsy and ineffective life preservers now carried on passenger ships. The simplicity of the dress and the ease with which it is adjusted are in themselves strong arguments in favor of its adoption, and Mr. Boyton has proved its practicability by the ease with which he made his long journey across the Channel. If even a part of the expectations which are naturally to be indulged on account of his success are fulfilled shipwrecks will lose much of their terror in being stripped of a great part of their dangers. Where a boat or a life raft could not live for a moment it seems quite possible that a person wearing one of these dresses would float until the fury of the sea should subside sufficiently to allow him to be rescued. It is not even required that the wearer should be able to swim, because the buoyancy of the dress renders the movements of the swimmer unnecessary. Perhaps the practical tests to which the contrivance must be put in less experienced hands than Mr. Boyton's may not bear out all these anticipations; but it is so simple, so inexpensive and promises such important results hitherto considered almost unattainable, that we are disposed to give it a trial that will test its merits to the fullest extent. If it is found to be as useful in the hands of others as Mr. Boyton has shown it to be in his own the problem of life saving apparatus for passenger ships may be regarded as solved in a way that will give satisfaction as well as insure safety.

THE MINERS are unfortunate in their strike. It is now stated that there is an over-production of coal in the Pennsylvania collieries, and that the men are not likely to obtain work unless they abandon their demands for higher pay.

THE COOPER UNION, one of our most valuable educational institutions, yesterday had its sixteenth annual Commencement, and we give the list of prizes awarded to the successful contestants.

Decoration Day.

An attempt was made some years ago to fix one date for the national ceremony of decorating the graves of our soldiers, but it failed because cities and States had determined upon their anniversaries. Some approach to uniformity has been made, however, and throughout the United States the last days of May and the beginning of June are generally chosen. These slight differences of time are of little account. The important fact is that the American people do not forget their dead soldiers and that the gratitude displayed at the close of the war has not grown cold with the lapse of years. That which was at first the tribute of fresh and poignant grief has now become a solemn duty, discharged, not without pain, but also with feelings of triumph and pride. Time, which has soothed our sorrow for the dead heroes of the war, has brightened their glory, and they are mourned no less by the nation because it rejoices in the splendor of their deeds. So long as the war is remembered so long will these beautiful ceremonies be observed. We twine the bright laurel with the cypress, and though the flowers laid upon the graves must fade, spring after spring shall they be renewed, and year thus be garlanded with year in unbroken chains of imperishable bloom.

These soldiers who maintained the Union in war are still powerful to restore the brotherhood of the people, though they rest in that absolute peace which shall never be broken till the last day. The graves which seemed to divide the North and South have become as trysting places where former foes meet in friendship and reconciliation. But for these quiet mounds we should not fully know how closely the nation, so lately torn apart by hate and wrath, is reunited. The rebel soldier in his tomb speaks with as eloquent a silence as does the soldier of the United States. Each fought for the cause he believed to be just; each died for his country, and, as they are one in death, so should we be one in life. Every year the silent voice pleads more touchingly for reconciliation, and not vainly, for the American people long to forget the passions of the war and to remember only the heroism which is the common possession of Confederates and federals alike. We read how the day was celebrated yesterday in the South, when Confederate soldiers carried the flag of the Union and bore with it their old regimental colors reversed, no longer the emblems of rebellion, but the memorials of many a gallant battle never to be renewed. Colored troops and soldiers of the United States Army marched with them on their errand of love and duty. The federal and the Confederate stood beside the same graves, and, with impartial reverence, honored alike the ancient friend or enemy. In many cities of both the North and South the soldiers' cemeteries were decorated yesterday—as to-morrow they will be decorated in this city and the neighboring towns—and nowhere were other feelings manifested than those of generous sympathy and friendship. It is encouraging to know that the saddest memories the war bequeathed are now the inspirations of future brotherhood and peace.

The Voice of the Religious Press.

The voice of the religious press this week utters its many-sided message on religious and secular affairs in a conservative spirit, as becometh the season and the occasion. The *Freeman's Journal* defends the sacramental idea of marriage as held by its Church as against the civil or secular marriages recognized by the law of the land. It gives the teaching of the Catholic Church on the subject of both kinds, and holds to the validity of civil marriages under certain conditions. The *Tablet*, which, with its current issue begins a new year of life, the twentieth, reviews the civil and religious revolutions that have taken place in the world during the past nineteen years—all in opposition and hatred to the Church, which still lives and advances, and of which the *Tablet* is an able advocate. The *Catholic Review* gives a portrait and a sketch of the new Bishop of Wheeling, Va., and insists that it is not fair of Protestant journals and public teachers of that faith to charge the Catholic Church with political intrigue because one of its chief pastors is elevated to the Cardinalate; and the *Catholic Standard* gives testimony from English sources designed to show that Bismarck, in striking at the Church, is antagonizing freedom in the sphere of man's civil relations and the independence of the weaker European nations. The *Baptist Weekly* contrasts the address of M. Coudert to the Papal delegation a few days ago in favor of the unity of all sects against the materialism and infidelity of the age, in which the Catholic Church would be found in the vanguard, with the demand of the Pope for the restoration of Catholic unity in Spain. The latter, the *Weekly* says, means the driving out of all other Christians and the prohibition of all other forms of worship except the Romish. These phases of Catholicism it characterizes as chameleon. The *Examiner and Chronicle* insists strongly on the education of the Baptist laity, because their intellectual elevation is favorable to Church purity. The *Churchman* raps those church trustees who go into church architecture and furnishing as a speculation, and then let out their attractive music and their eloquent oratory to the highest bidders, so that they shall not only make the current expenses and reimburse themselves, but also put a pleasing percentage of profit into their own pockets. The *Observer* drops its tear and plants its flower over the grave of Kentucky's favorite son, who was genial, warm-hearted, generous and readily attracted friends to his side. The *Observer* calls up delightful memories of the past in the death of John C. Breckinridge, and in its measure mourns the loss of so many great men of our country within a comparatively brief period. The *Christian at Work* pathetically laments the death of the anniversary of the Congregational Union, in which formerly men of other forms of faith and government were wont to mingle so pleasantly. It hopes the union may be resuscitated before next year. The *Christian Union* comments on Mr. Charles Nordhoff's latest letter from Louisiana to the HERALD, and concludes from its statement of facts and principles that a more discouraging picture of ignorance, lawlessness, misrule and corruption in a State can hardly be imagined, and that it will take many years to cure evils so deep seated and extensive as those described by the able correspondent of the HERALD. *Church and State* reviews Dr. Dewey's half century discourse in the Church of the Messiah in this city lately, and deduces therefrom this proposition, that the venerable Doctor has surrendered Christianity virtually into the hands of the Free Religionists, whose name and policy he, however, professes to criticise and dislike. The *Hebrew Leader* notices certain kind things said in other journals (Christian) in the behoof and praise of Israelites, as showing a kindlier spirit toward the Jewish people than formerly prevailed. And in this it naturally rejoices.

New England Hospitality.

It may be safely laid down as the rule that unless matters are differently managed in Massachusetts no gentleman will care to accept its hospitality. It seems that President Grant was invited by the committee who had charge of the celebration of the battle of Lexington to take part in this festival. He attended, and his presence contributed largely to the success of the celebration, as would be natural in a country respecting laws and the magistrates charged with the execution of the laws. Since the celebration there has been a discussion as to the bill incurred at one of the Boston hotels for the entertainment of President Grant and his friends. The points of discussion are, Did the President and his friends drink wine? How much wine did they drink? Did the bill represent more cigars than wine? Was the President at all under the influence of liquor? One of the gentlemen taking part in the discussion publicly expressed his fear that the President's habits were such as to give great concern.

A discussion of this kind is really beneath contempt. The President of the United States, whatever we may think of him politically, is the first citizen of this country and a gentleman. He accepts the hospitality accorded to gentlemen and becomes the guest of a city committee, and is forbidden to make any statement even of the treatment he received. When he finds the hosts of such entertainment deliberately criticising the behavior of their guest, wondering whether he did or did not drink wine, or did or did not smoke cigars, and publicly expressing fears as to the effect of his habits upon his future career, there can be but one feeling, and that is that those who gave this entertainment in New England have insulted President Grant, and not only done so but in the highest form in which insult can be given—namely, by a host to a guest. We should, of course, looking at matters from the highest point of view, prefer to have those in authority absolute temperance men, but it is not a sin for gentlemen to drink wine. There are thousands of men in this country of the highest personal character, eminent, devout, estimable, whose names have never even fallen under criticism, who make the drinking of wine a part of their daily life. It would be the highest act of rudeness for a citizen to speak of having given his guest wine, and after he had left his table to make that gift a basis of fear as to his personal habits. How much higher, then, is the rudeness when it finds the President of the United States under the operation of such a criticism?

The whole business may have a spicy aspect, but those who do not believe "anything is fair in politics," and that it is proper in making a political point to violate every sentiment of generosity and good feeling and the better sense of the country, will denounce this whole business in New England as utterly beneath contempt, as violating the highest instincts of modern society and bringing disgrace upon the hospitality of New England.

Presbyterianism, North and South.

One of the most gratifying events that has recently attracted our attention is the tendency of religious bodies in America to obliterate the distinctions that existed before the war. When slavery was an issue in our politics there was scarcely a denomination—Protestant or Catholic—which did not divide upon slavery. Even the Catholic Church, which is a fold under one supreme shepherd and is supposed to be above all influences of politics, showed how slavery divided its councils by the correspondence which took place between Bishop Lynch, of Charleston, and Archbishop Hughes, of New York, during the war. In this correspondence Bishop Lynch took the extreme Southern ground, identifying himself with the Southern people, while Archbishop Hughes took the extreme Northern ground, and not only showed his affection for the Union in the tone of his reply to Bishop Lynch, but by his course in going to Europe in behalf of Mr. Seward and President Lincoln to endeavor to prevent the intervention of the Spanish government and induce the Pope to show some kindness to the North.

Nearly all the other churches were divided upon this issue. Presbyterianism has a Northern and a Southern branch. The same is true of the Methodists and the minor denominations. Even the disposition of a large part of the Protestant denominations of the North to recognize slavery as a legal institution could not perpetuate the Union. The Southern denominations were anxious to have it treated, not as a political, but a divine institution, and upon this point the different secessions took place. But since the war, since slavery is no longer a political or divine institution, but a dark memory of the past, there has been a disposition on the part of these various bodies to draw together. The Presbyterian Church, North and South, have been in conference recently for the purpose of obliterating the geographical distinctions which separated them, and our hope is that this conference will have good results. The great value of these religious bodies as elements of government in society is that they nationalize and harmonize and consolidate public opinion and patriotism, and give to the country unity and strength. If citizens believe in the Westminster Catechism and the Confession of Faith, the teachings of Knox and Calvin and all the specified points of theology embraced in the Presbyterian form, there is no reason why they should separate upon the point that there was a North and a South who differed so widely upon the policy of the Union as to be drawn into a long, terrible war. The sooner we recognize a unity of feeling in this country, far higher than the sentiment that once excited it, it will be better for our future and for the grandeur of the Republic. No influence can contributeso much to this result as the religious denominations.

Pulpit Topics To-Day.

In view of the grave decoration ceremonies some of our city pastors will to-day infuse a new patriotic life into their hearers by displaying their own patriotism. Mr. Frothingham will show that it is a duty to strew flowers on graves; Mr. Lloyd will draw certain practical lessons from the memories of this day; Mr. Harris will look at it in its joyous as well as its sorrowful aspects and Mr. King and General Fisk will view it and review it from both the minister's and the soldier's standpoints. The question of the Bible in the schools, which does not seem to grow tiresome with long discussion, will be considered this morning by Mr. Willis and this evening by Mr. Hugo. The former will show that the measure of success of the Gospel is the measure of the prayers and faithfulness of the Church. And the latter will undertake to show that the Catholic hierarchy have the overthrow of this government and its subserviency to Papal ends in view in their attack upon the public schools. The triumph of Christian workers through entire sanctification will be shown by Dr. Lodge; and the dying sinner's soliloquy, as well as the backslider's lament, will be portrayed by Mr. Lightbourn, who is working for a revival in summer as well as in winter. Spiritual mindedness is a quality that should be encouraged, and Dr. Deems will give some suggestions in the line of promoting it; and as he takes his hearers in imagination around the place which was called Calvary their thought may be freshened with loving memories of the Saviour's death; and while he is thus leading his people on from strength to strength Dr. Armitage will bring his people to witness the ascension of their risen Lord. And in view of the many miracles connected with the life and teachings of Christ Mr. Hepworth will offer some general suggestions on miracles and show the danger of intemperance by taking the first glass; while Dr. Thompson will set forth the basis of Christian living, and Mr. Alger will illustrate the six great debts of man, and Mr. Newton will answer the inquiry, Are We to Worship the Unknown God? And thus patriotism, intellectuality and religion will come in for a share of pastoral attention and consideration to-day.

THE FLORIDA, after nearly eleven years, has been decided by the Distrtct Court at Washington a prize of war. Thus fades that little Brazilian difficulty forever out of sight.

MLLE. THERESA TIETJENS, the greatest dramatic prima donna in Europe and the only representative to-day of the grandest *rôles* in Italian opera, has been engaged by Mr. Max Strakosch and will appear for the first time in this city in October. The fame of this artist is world wide, and the announcement of her engagement for this country will interest every one who loves music and true art.

AN HONOR TO JOURNALISM.—Mr. John Lemoinne, the editor of the *Journal des Débats*, has been elected to the French Academy. This is the highest honor that can be paid to any literary man or politician in France, and the fact that it has been awarded to the boldest journalist in Paris, a man who has been prominent in every discussion of political questions, and not in that light spirit of persiflage and badinage characteristic of French journalism, is the highest compliment that has recently been paid to a representative of the press.

THE HARLEM FLATS.—Additional facts concerning the nuisance of the Harlem flats are presented in our columns to-day. One important bit of news is the report of the police surgeons, who visited the scows and dumping grounds and survived the experience. They make some useful suggestions, but deal very curiously with the necessity for a prompt reform in the manner of filling up the swamps. It is the duty of the authorities to enforce the laws and deal vigorously with the contractors. We shall never be free from the smells of the Harlem flats till we get rid of the Harlem sharps. "Oh! their offence is rank; it smells to heaven."

OUR RIFLEMEN.—The contest for the Leech Cup yesterday tried the mettle of our riflemen, and the work they did showed clearly that the honor of the country may be safely left in their keeping. The scores made by the principal members of the team have seldom been surpassed and perhaps have never been equalled in the aggregate by four members of any team. Colonel Bodine, whose skill and nerve secured victory for America, won the Leech Cup with one of the highest scores on record. Messrs. Fulton, Gildersleeve and Coleman pressed him very closely, and it may be said to have been a neck-and-neck race between the latter gentlemen for the second place. Mr. Coleman's score is especially honorable, because it was the first time he ever shot on the new target.

PERSONAL INTELLIGENCE.

Salvini contemplates Macbeth.

Colonel Lorenzo Sitgreaves, United States Army, is registered at the Clarendon Hotel.

Mr. James R. Osgood, of Boston, is among the late arrivals at the Albemarle Hotel.

Lieutenant Governor H. G. Knight, of Massachusetts, is sojourning at the Fifth Avenue Hotel.

Mr. Joaquin Miller, the poet, has arrived in this city and taken up his residence at the Windsor Hotel.

The President has appointed Charles P. Lincoln, of Mississippi, Consul of the United States at Canton, China.

They are beginning to spell at one another in England. In Leeds the bitterest dose was "Camomile."

Dilemma in England—They cannot get men for the army, and the government dare not suggest conscription.

It is a thousand years this year since the first naval victory of the English was gained by Alfred over the Danes.

Rev. H. W. Pullen is the chaplain of the English Arctic Expedition. He is the author of "Dame Europa's School."

Assistant Inspector General Absalom Baird, United States Army, is residing temporarily at the Fifth Avenue Hotel.

Crosby S. Noyes, the witty editor of the Washington *Evening Star*, is now in this city. He proposes to dish up the Beecher trial, with Columbia sauce, for the benefit of his readers.

Don Alfonso, the brother of Don Carlos, and Donna Blanca, his wife, have lived at Gratz, in Styria, since their withdrawal from active participation in the Carlist service; but the people and the students there object to their presence, and have twice mobbed and grossly insulted them.